in: Canon Expansions, Witcher190, Plane, and 3 more

Chasm

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> *"To gaze into the Abyss is to gaze into the beginning of all things. Into the darkness that gave birth to the light. So dreadful and so fascinating at once that, once you have looked upon it, there is no turning your eyes away."*
> —Attributed to Cadfan of Ebbing, "renowned" practitioner of Chasm Magic

While most disciplines of magic in the world draw from the Four Prime Elements or the Para-Elements, some seek Power in another, "*darker*" source: the **Chasm**. Also called **Dhu Dwimmer** (Elder Speech: *Dark Place*), the **Abyss**, **Hell**, the **Netherworld**, **Hades** (Scholar´s Tongue: *The Unseen One*), **Andhakarah** (Ancient Common Melukkan: *Darkness*), **Bakygije** (Ofieri Common: *The Eternal Night*), and by countless other epithets, it is a plane beyond scholarly knowledge—said to be the dwelling place of demons and restless spirits.

Chasm

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Bekker´s Dark Mirror, one of the first human spells that used the Chasm

Information	
Other name (s)	Chasm Abyss Hell Netherworld Chasm Magic Abyssal Magic Hellish Magic Netherworld Magic Dark Magic Black Magic Red Magic Evil Magic Dhu Dwimmer (Elder Speech) Hades (Scholar´s Tongue) Andhakarah (Ancient Common Melukkan) Bakygije (Ofieri Common)
Plane	Abyss also known as the Netherworld, among countless other names depending on the region world
Genie	Demons
Prefix(es)	Maledi- (in case of curses or hexes) Necro- (in case of necromancy) Demono- (in case of goetia)
Adjective	Dark, black, red, evil, nether
Major intersections	No intersections in the traditional sense (as in the crossings of ley lines). The nemeta are described as places of dark power that attract monsters
Notable types of magic	Goetia (summoning demons) Hexes Curses Necromancy (reviving the dead)
Notable user(s)	Brianna Vassermiller Cadfan of Ebbing Herna of Gemmeria

16. Possible Sub-planes of the Netherworld
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Composition

> "*Do you know that other worlds, different from ours, exist, which the Conjunction of the Spheres cut off access to? Universes, called elemental and para-elemental planes. Inhabited by creatures called demons?*"
> —Sorel Degerlund

From its manifestation in the world and the fact that its energy can be drawn upon to perform magic, one of the few certainties about the Chasm is that it shares its fundamental nature with the other elemental and para-elemental planes: an alien universe governed by a single principle. What this principle is remains unknown (see Theories below for proposed answers to the mystery). Yet given how the Abyss behaves in the world, it is likely another energy-based universe akin to the elemental and para-elemental planes.

Its unique trait, however, may lie in being divided into demiplanes—if the claims of the mage Sorel Degerlund, who described demons inhabiting separate universes, are taken at face value. His error may stem from conflating the Abyss with other planes, which are already known to be inhabited by their respective genies. Such an error could be resolved *if* the Abyss does in fact consist of multiple sub-planes, which Sorel may have mistaken for different universes during his interrogations of demons—*if* indeed he once practiced Goetia, rather than merely inventing claims.

This would also vaguely support the theologians' notion of "*circles*," often cited in their attempts to systematize the Abyss within their own cosmologies.

Etymology

> "*Why else would common folk call it the Netherworld, Master Ortolan? As you yourself often say, popular knowledge should not be dismissed outright*"
> —Attributed to Axel Miguel Esparza during a debate with Grandmaster Ortolan at Rissberg Castle, as Esparza argued to gain permission for a new experiment

According to one of the most widely circulated theories among the magical community—the compositive hypothesis of Professor Esparza (discussed later in the article)—the common term netherworld derives from "*negative ethereal world*," a phrase thought to be a clear indication of both its composition and its nature.

The Netherworld

According to the few individuals who have seen the Chasm, it is described as something impossible.

An Obsidian Mirror, one of the few ways to glimpse the Chasm

A blackness—so utterly, profoundly black—that any absence of light we know in the world only faintly resembles what the Chasm truly is. Yet it is not a void, as many might assume, but its opposite: a fullness, so overwhelmingly saturated with alien properties that the very sense of touch fails when trying to define it.

The closest possible description—though still insufficient—would be that of a kind of solid plasma, so cold it numbs the hands within a millisecond. At times, luminous echoes of an intense red —sometimes an intense cold blue or intense cold purple—can be glimpsed cutting through this fullness, as though it were an indestructible, nightmarish paper screen—echoes that flare briefly and then sink back into the black.

All of this is accompanied by a muted symphony: a strange noise, deafeningly distant, resonating through that incomprehensible substance. And yet, it chills the blood—because within it, faintly, one can sense screams. Sometimes human, sometimes not, but still somehow empathetic. It also evokes the pain of a dissociative migraine—the kind birthed from witnessing the worst horrors of war, translated into sound.

An eternal sound—sustained, unchanging, locked on a single note.

History

Origins

As with the other planes of existence, no one knows the true origins of the Chasm.

If Esparza's theory is correct, it must be unimaginably ancient—having come into being, with certainty, after the birth of the Ethereal Plane and the manifestation of life in its various degrees of consciousness across the spheres of the multiverse. Some even dare to say it began with the existence of the first virus that preyed upon unicellular organisms.

Discovery of the Chasm

It is unknown when the Chasm was first discovered by the earliest magic users in the world, as no reliable records of them exist. It is speculated that the few magic users born among the vrans, the Operators or Guardians, may have been the first. In fact, some vrans believe

that their atheistic worldview—life as the holiest thing and the belief that nothing lies beyond death—was created by them for the rest of the species. If Esparza's theory is true, as a way to avoid contaminating ether and thus increasing the power of the Chasm. However, this is not known for certain.

Thus, the earliest recorded mentions of the Netherworld date back to the Age of Migration, that is, the age of the elves.

A large portion of these references appear in elven legends, where it is linked to the goddess Mori Rígain—goddess of magic, war and ghosts—later known among humans as Morrigan. The remaining references come from the few elven magical treatises that survived the passage of time. It is there where the oldest known name of the Abyss appears: *Dhu Dwimmer* (Elder Speech: *Dark Place*).

The first recorded mentions of demons also appear in this period—or so it is assumed with reasonable certainty—since within elven belief systems, the concept of "*demon*" did not exist. Only that of a confrontational or destructive spirit.

Human Discovery of the Abyss

> "*Employing Chasm Magic is like being trapped in a profoundly toxic relationship—taken even further. You hate it, your very body rejects it, and yet the rush it promises, the power it grants over things as fundamental as life and death, makes it terribly difficult to live without once you've tasted it. If you wish to understand what it feels like without risking your soul, ask any bulimic about their condition—you will receive an answer that comes uncomfortably close*"
> —Brianna Vassermiller, former court sorceress of Ebbing, ex-member of the Nefandi, and, if rumours are to be believed, energumen and thus host of the demon-god Yrrhedes, expelled from the Chasm

It is not known when humans around the world first became aware of the Abyss.

The earliest references suggest that the first to do so were the people of Melukka, when they arrived in their land.

According to what is written in the text known as the Arjvaktra, the peninsula had formerly been ruled by presumably ogroid beings—the rakshasas—who had used their brute strength alongside Chasm Magic to conquer it and subjugate the earlier races that inhabited it. However, because this book, though containing historical elements, recounts them through a mythological lens, it is uncertain how much of it is truth and how much legend.

Another possibility suggests that, if it was not the people of Melukka, then it may have been the Migwesk along the western coast, who interacted more closely with the Abyss through its manifestations in the world. It is known that the word used for Nemeta comes from their language, meaning *"sacred place."*

Probably, these beings were named this way due to their ability to attract monsters to protect them, which led pre-Nordling cultures to interpret them as places safeguarded by their gods.

Soon after their arrival to the western coast, the Nordlings would discover magic—along with the Abyss and its potential as a source of power—proved by one of the earliest recorded human spells known to employ Chasm Magic: Bekker's Dark Mirror, created by the first Nordling human mage, Jan Bekker.

However, further study of it came to a halt when Bekker himself died while attempting to uncover more about this source of power. This, along with several other incidents, led to the prohibition of its use during the signing of the Laws of Magic. As a consequence, the Praetorship was established to hunt down its practitioners. Over time, this original purpose evolved, and the Praetorship became an internal policing force within the Brotherhood of Sorcerers.

Elsewhere in the world, similar phenomena occurred—some even predating the creation of the Praetorship. It is known that even during the time of the Imperium, those who dabbled in Chasm Magic were punished by groups such as the Ultonéin.

Manifestation in the World

> *"I once had to take down a nemeton. Not my finest contract—those bastards can pull monsters out of thin air, it's fucking insane. A shaelmaar and two leshen hounds. My back still hurts from that day."*
> —Gerring of Kharkiv, witcher of the School of the Viper

Like the other planes and para-planes that give rise to magic in its various forms, the Chasm manifests through Ley Lines. In its case, these are marked by an eerie sense of dread, barren "*dead zones*" where nothing grows, and the presence of Nemeta—tree-like beings that at times emit an intense red pulse. This is why Chasm Magic is sometimes referred to as *Red Magic*.

The key differences from other Ley Lines lie in two aspects. First, Chasm Ley Lines never intersect with one another, nor do they cross with the Ley Lines of other elements. This prevents the formation of new para-elements (in cases where they lack proper ley lines of their own) through such intersections—something that occurs naturally with other planes (e.g., *Water + Earth = Mud; Water + Earth + Fire = Sand*). Second, the point of origin of a Chasm Ley Line is always a Nemeta. If a Nemeta is destroyed, its ley line vanishes from the world as well—something that does not occur with the other Ley Lines. In a botanical analogy, a Chasm Ley Line behaves like a wild plant that takes root in a garden, poisoning and killing the soil around it.

This may partly explain the corruption generated by Chasm Magic in the medium to long term, as its magic is drawn directly from its "*manifested core*" within the world. The other part of the explanation, of course, would be its very nature—if, that is, Professor Esparza's "*negative ether*" hypothesis proves correct.

A particularly famous Chasm ley line was located in Velen, Temeria—at Bald Mountain, its name derived precisely from the consequences wrought by such a Ley Line. At its summit stood a massive oak tree, which in truth was nothing less than an ancient nemeton. From this source, the Crones of Crookback Bog drew much of their magical power.

Possible Creation of Chasm Ley Lines

According to how Nemeta function—emerging at points where Chasmic energy concentrates (which aligns in part with Professor Esparza's "*negative ether*" hypothesis)—it is likely that Chasm Ley Lines are born from such nexuses, especially in regions where other Ley Lines run close but remain parallel. In this view, the Chasm exploits the "*gaps*" between flows of elemental magical energy, much as its probable distant cousin, ether, manifests (though differently) in the spaces between.

Since Nemeta feed upon Chasmic energy in order to grow—sometimes to the point where, if overwhelmed, they fracture and release that energy in the form of the red pulse—their relationship with the Abyss is, in all likelihood, symbiotic. A Chasm Ley Line may thus be understood, continuing the botanical analogy, as the Nemeta's "*toxin*": an outflow of energy that spreads outward, "*infecting*" what would otherwise be the domain of a normal Ley Line.

A fractured Nemeton

This would also explain why Chasm Ley Lines never intersect with themselves or with other types: they are exploiting the gaps between existing flows. The cause behind a Chasm Ley Line, then, is the excess of Chasmic energy that the Nemeta cannot process for nourishment. When the amount is manageable, the tree-like being contains it and sustains the line for a long time through the gradual release of small quantities—hence why Nemeta are its cores. When the amount exceeds its capacity, the Nemeta breaks under the strain, discharging the surplus into the surrounding land and, in time, destroying the Chasm Ley Line itself. This explains why such Ley Lines, unlike others, can be destroyed: because they originate from a point of accumulation, not a crack in reality.

What is NOT Chasm Magic?

Though countless clichés surround the mysterious notion of "*black magic*," largely born of ignorance, many types and subtypes of magic can, with certainty, be said not to belong to the Chasm. Either because they are already well-studied, or because simple logic rules them out. Some of the most notable examples are:

- **Blood Magic**: Frequently associated with questionable practices and often linked to the stigmatized vampires, this form of magic is not Chasm Magic. The reason is straightforward: the high water composition of blood. It is therefore considered a subtype of Water Magic, not a Chasmic one.
- **Bone Magic**: Though unpleasant in appearance and often morally questionable depending on its use, Bone Magic is frequently mistaken for a dark art. Yet, just like Blood or Shadow Magic, its nature is entirely different. The confusion likely stems from necromantic practices that use Chasm Magic to reanimate skeletons. In truth, Bone Magic is a subtype of Earth Magic. It can be useful in many situations—particularly when the caster requires Earth spells but lacks a nearby Earth Ley Line and cannot channel the element through others due to environmental or situational constraints.
- **"Negative" Magic**: Not everything "*negative*" implies destruction, and thus it is not Chasm Magic—no matter how often the two are conflated. Countless offensive spells exist that use other types of elements or para-elements.
- **Shadow Magic**: A type of magic directly linked to the para-elemental plane of Shadow, usually formed in the world by intersections between Ley Lines of the Light para-plane and those of the Earth elemental plane. Its atypical appearance does not make it Chasm Magic. In fact, Fire Magic is, in general terms, far more dangerous—despite its far more "*benign*" and "*useful*" appearance.
- **Voodoo**: Despite Nordling belief—born from a mix of ignorance and a hint of xenophobia—voodoo, as practiced in the distant lands of Zangvebar, is not dark magic. In truth, it is a subtype of Ether Magic and, in some respects, resembles practices performed by pellars in certain parts of the North, as its practitioners often interact with spirits. Its confusion with black magic likely stems not only from the already mentioned hint of xenophobia along with ignorance, but also from vague superficial similarities to necromancy and other practices labeled as dark arts. The most famously misunderstood example is zombification. In reality, this has nothing to do with true zombification; rather, it is a process in which the "*zombified*" individual consumes a substance that allows the caster to easily influence or control them after a complex magical rite is performed—typically to help resolve personal issues by subtly guiding their actions or, in part, "*standing in*" for them, like a puppeteer but with a person. This avoids detection as possession by a trained eye and thus circumvents various ethical objections, as the practitioner does not take control of the body directly.

Theories

> "*Please, anyone who still believes that demons and devils are not the same thing; that the Blood Wars do not refer to a historical period of Gemmeria; and that demons can sire children with beings of the material plane—children who are not evil, merely 'misunderstood'—should leave my lecture hall at once and withdraw their enrollment. Ignorance about the Chasm is not a license for stupidity.*"
> —Axel Miguel Esparza, to his third-year students at Ban Ard, 1150

Countless theories had attempted to explain the nature of the Chasm, since the true knowledge of it remains scarce. Mages, philosophers, and theologians alike have offered their own ideas—none definitive. Among them, the most widely popular and thus, discussed, is that of the posthumous Hero of Sodden, formerly one of the masters at Rissberg Castle and professor at Ban Ard: Axel Miguel Esparza.

Drawing upon empirical evidence and the collaborative work of colleagues such as Sorel Degerlund, Esparza formulated what later became known as the *Compositive Hypothesis*. It may be summarized as follows:

The Chasm is a para-plane derived from the Ethereal Plane (since spirits themselves are composed of ether), where ether that has interacted with the entropy of the material world—destruction in all its forms, from physical destruction to physical or emotional pain to destructive concepts born of conscious minds—becomes contaminated, "*sinks*" into a new "*lower*" dimension, and accumulates.

This makes the Chasm the destination of spirits who die in terrible ways (hence by it´s sometimes described as being inhabited by "*restless spirits*"), whose ether cannot return to whatever awaits beyond due to being contaminated—likely to reintegrate into the Ethereal Plane itself. Specters such as wraiths, Esparza proposed, are the result of deaths so violent and negative that the spirit becomes trapped halfway between the material world and the Chasm, explaining their manifestations until they are finally laid to rest.

The demons that inhabit the Chasm, by contrast, are spontaneous conglomerations of this contaminated ether—mountains of destruction that have gained sentience. Some take simple forms, such as the canine barghests (perhaps born from ether tainted by animal suffering); others, far more complex, like the Mari Llwyd, demons of greed (likely shaped by ether contaminated through avarice and its ensuing ruin).

Furthermore, Professor Esparza's theory of negative ether—and, by extension, the origin of demons—is supported by certain empirical evidence. Specters such as Red Miasmals arise from the collective suffering of many individuals struck by disease. These entities, with whom many witchers have crossed paths over the centuries —according to various reported dialogues with them— display a singular purpose: to inflict as much pain as possible through the spread of their contagion—likely to harvest more of the contaminated ether that gave them form.

One particularly notable case is that of the Red Miasmal of the Devil's Pit in Velen, contained by the witcher Reinald of the School of the Wolf, who kept the entity imprisoned within himself after it possessed him—from its first manifestation in the late 900s until his death in the 1270s, when another witcher later confronted the specter, banishing it from the world and finally freeing Reinald's spirit from the torment of holding the specter at bay for nearly four centuries.

On Demonic Pacts

> *"I believe attempting to summon demons darken the soul. It is frequently true that those who attempt to use dark powers become more and more obsessed. They do not get up on a fine morning and think "I think I'll summon a demon today" and if it doesn't work, they go off and take up pottery. No, a darkness resides in the soul. Some of you have probably encountered someone who just seems to have a shadow about them. You decided you probably won't trust that person and it may well have been for a good reason."*
> —Glynnis var Treharne, Nilfgaardian Sorceress

Here, Esparza's theory provides its most elegant answer: demons require souls to strengthen themselves and sustain the Chasm. Since contaminated ether is, by definition, more or less unnatural—due to being entropic by nature, therefore, not having the order present in the natural world—these entities must perpetuate destruction to maintain both their plane and their existence. Thus, they manifest in the material world to "*contaminate*" the ether of the souls present there —since they cannot access ether directly due their own nature— through different means —pacts, parasitism and so on— . They then either absorb that ether to grow in power or torment the soul eternally, using it as a conduit to extract more ether from the ethereal plane to contaminate —since souls are extracting ether from the ethereal plane to form during all their cycle in a physical body until, usually, the natural death of the body—, and thus, feed their home plane.

If the legends of the so-called master mirror, or of god-demons like Yrrhedes and Lilit, hold any truth, the Chasm is less a hell and more a jungle—one in which everything devours everything else simply to survive. Its nature, both as derivative and as opposite of ether, the basic block of everything, renders it a domain of scarcity, where demons consume one another — if they can´t go to the material plane in search for victims — to endure and expand their contamination.

This would also account for the existence of demiplanes or — "*circles*" as theologians call them—, within the Chasm—each formed by the accumulation of a specific type of contaminated ether, or created by powerful demons as fortresses against their rivals.

Evidence presented by Esparza

> *"Similar to goetia, the magic that makes necromancy possible is drawn from some dark place beyond scholarly knowledge. When necromancy is cast, the world itself seems to react with palpable discomfort. For most mages, the practice of casting necromancy is described as a physically revolting experience, comparable to consuming live insects or swimming in filth. To make matters worse, beyond this discomfort, a failure to properly control the magic of necromancy can lead to horrible consequences."*
> —Glynnis var Treharne, Nilfgaardian Sorceress

- **The Chasm is para-elemental, not elemental**: This is one of Esparza's strongest

points, based on the verifiable fact that spirits—demons included—are composed of ether.

- **The existence of beings such as hyms**: Though a secondary proof (given the difficulty of binding a hym to the material plane), Esparza argued that their parasitic nature—thriving on suffering of their host— mirrors the behavior of various types of Chasmic entities. Many scholars already suspect hyms are a form of demon, which supports his hypothesis. All of this is even more supported by the existence of parasitic beings in the material world, which perfectly reinforces the idea of their existence at a metaphysical level, and the fact that most hyms came from the ethereal plane, thus supporting with more evidence the idea that the Chasm is a para-elemental plane derived from the ethereal one.
- **The manifestation of Chasm Ley Lines in the world**: Another supporting point concerns their proximity to etheric manifestation zones—circular "receptive areas" not found at intersections of ley lines, but rather where two or more lines run in parallel, forming rectangular structures enveloped by etheric radii. Chasm Ley Lines, Esparza proposed, arise when etheric energy, displaced beyond these manifolds, accumulates or transforms into its contaminated derivative through different means such as violents acts that affects this displaced ether—or leaks through the weakened veils between planes that the energy emmited by the Ley Lines cause, allowing the Chasm to exude its essence. The Nemeta, due to their capability to atract monsters and thus, generating destruction through violence, would then amplify this cycle: feeding on Chasmic energy while simultaneously attracting more new acts of destruction that create yet more contaminated ether, thus increasing not only their source of food, but also the presence of the Abyss in the material world through accumulation.
- *"**As Above, So Below**"*: It is well established among mages that ether constitutes the foundation of all magic. Any sufficiently trained caster can perform spells of any element or para-element with the use of ether or mix elements to perform spells of ethereal nature. By pure symmetry, Esparza argued, if the ether is the base, so must exists an *anti-base*—that anti-base being the Chasm.
- **The Anti-Base Principle**: Being an anti-base explains the Chasm's primarily offensive nature, the inherent difficulty of extracting its power safely, and the medium- to long-term "corruption" observed in its users. Such as cannibalistic impulses, madness, sacrificial obsessions and so on. Being this acts, basically destructive side effects of etheric degradation within the practitioner's spirit due to the extraction and accumulation of Chasmic energy within themselves.

The Purpose of the Chasm

According to Esparza, this too requires no divine battles or cosmic moralities. The Chasm simply seeks, as many forces in nature do, to persist—or to transform into something no longer existent.

Consequences of Overdrawing Chasm Magic

> *"If the ether is the root of life, then the Chasm is the root's rot. To overdraw from it is to feed on one's own decay"*
> —Professor Axel Miguel Esparza, About the Studies of Dangerous Magics, Vol. II

As with other forms of magic, the overextraction of Chasm Magical power—whether for necromancy or other forbidden practices—carries grave risks. Yet unlike most other types of magic, as the Nilfgaardian sorceress Glynnis var Treharne warned in her work A Tome of Chaos, failure in such workings leads to far more catastrophic outcomes. Whereas overdrawing from the Element of Water, for example, may result in intense cold, a thin layer of frost forming upon the caster's skin, and occasional vivid hallucinations—ailments curable through rest and care—the consequences of Chasmic excess are disastrous.

In the most extreme cases, the subject may die in more than one sense—from literally bursting to be turned into dust to any fate in between. Worse still, in intermediate cases one might suffer possession, thus transforming into an energumen if a demon, specter, or other Chasmic entity seizes control. The magic itself may even turn upon the caster, badly injured them, maiming or killing them outright—many recorded instances exist where an army of undead turned against the necromancer who raised it. In lesser cases, one may experience a gradual degeneration of body and mind into grotesque forms, until even illusion or magical surgery prove useless, forcing the caster to draw yet more Chasm Magic merely to mask their true appearance.

A witch affected by the degeneration caused by Chasm Magic

This degeneration is particularly common—one of the few truths behind popular clichés—among witches who extract Chasm Magic through their emotional casting, the so-called convocations, in which emotion, rather than intellect or will, serves as the channel for the extraction of raw power. In most of these cases of Chasm extraction, negative emotions are used—something which, if the compositive hypothesis is correct, only further damns the witch due to increasing the harmful effects of the Chasm Magic she wields after the extraction.

In a sense, these consequences further validate Professor Esparza's theory of contaminated or negative ether—for what better proof of corruption could there be than the corruption of the self itself?

Notable Inhabitants of the Netherworld

For a full list of Netherworld Inhabitants see Category:Demons and Category:Specters

According to texts recovered by the Praetorship from demonologists, rogue mages, witches, warlocks, and other practitioners of Chasm Magic, the inhabitants of the Abyss are divided into three broad categories: demons, wraiths, and other entities.

Demons themselves are further divided into three tiers, echoing the classifications applied to vampires: *Supreme Demons, Greater or Superior Demons, and Lesser or Inferior Demons*.

Demons

Unknown Clasification

- Belial
- The Caravan Man
- Legion
- Lilit (speculated)
- Set (speculated)
- Yrrhedes

Supreme Demons

- Abaddon
- Amon
- Asmodeo
- Astaroth
- Moloch
- Gaunter O´Dimm

Greater Demons

- Andras
- Andrealphus
- Andromalius
- Baal
- Barbatos
- Beleth
- Botis
- Buer
- Clasglydd
- Crocell
- Dantalion
- Focalor
- Leraje
- Mammon

- Purson
- Mari Lwyd
- The Patriarch

Lesser Demons

- Belfegor
- Bes
- Bifrons
- Black Cat
- Black Dog
- Bloody Mary (speculated)
- Decarabia
- Draugr
- Draugir
- Gremori
- Familiars
- Energumens
- Hym
- Līċ
- Mahr
- Ruehin
- Shax
- Sphinx
- Orobas
- Tormented
- Vine
- Vual

Specters

- Barghests
- Miasmals (along with it´s different subtypes)
- Wraiths (along with it´s different subtypes)

Other entities

- Mortis

Notable Books about Chasm Magic

For the full list of books about Chasm Magic, see Category:Black Magic Books.

- About the Studies of Dangerous Magics, Vol. I- II
- Ard Abyssus
- Ars Goetia
- Artes Prohibitae

- Ars Theurgia Goetia
- Codex Ebbinensis
- Compilated Reports of the Praetorship´s Work
- The Invisible World (*technically not a book specifically about Black Magic, but it is mentioned in one of the chapters*)
- The Mania of Mad Eltibald
- The Mundane Tragedy (novel)
- The Prophecy of the Black Sun
- Unnatural Magic (a sequel of sorts, of the book Natural Magic)

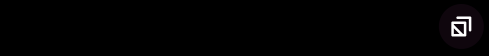
Notable Chasm Magic Convocations, Invocations and Spells

For the full list of Nether-based abilities, see Category:Black magic.

Convocations

It is likely that many types of convocations using Chasm Magic exist. How many, or what forms they take, remains unknown. This is due to several reasons: organizations such as the Praetorship destroying any such records to prevent the knowledge from falling into the wrong hands; others dying with the witches or warlocks who practiced them; and, above all, the inherently isolationist nature of these practitioners.

As a result, only one form is known with certainty—and that is largely due to the notoriety of the Crones of Velen among the local population.



The Crones´mark, an "famous" example of a negative transmutation spell

This form is known as negative transmutation. It consists of placing a magical mark upon a person who has entered into a pact with the caster. The mark can later be activated if the branded individual fails the caster in any way—typically through angering, betraying, or disappointing them. Once triggered, the mark channels Chasmic energy into the victim, either transforming them into a specific creature chosen by the caster (most often a monstrosity), or warping them grotesquely simply by virtue of the corrupting nature of the magic itself.

There is no known way to reverse this process. Unlike common curses—where only a portion of the victim's vital essence is altered—negative transmutation affects the entirety of the life-core. This is why, for instance, in typical curses such as therianthrophy, a second-generation therianthrope does not inherit the curse itself, but rather a controllable condition due to being born a different, stable being. With negative transmutation, however, the change is absolute, permanent, and engrained in the soul.

It is also theorized that, if certain legends surrounding the so-called master mirror are true, some Greater Demons may be capable of performing this convocation—or at the very least, a variant of it, to force their champions —meaning, people who help the demon to carry the part of the bargain that benefits them, the obtaining of a soul, since most of the times they are limited by the rules of the pact done with a mortal— to do their will.

Invocations

Just as with the common invocations of priests or druids (which, in the case of priests, are ultimately nothing more than magic of the various elements or para-elements channeled through belief—emphasis on belief—in the divine archetypes their deities represent, combined with hybrid processes between a spell and convocation), there also exist invocations of Chasm Magic. Used by various types of individuals, but, like the standard invocations, more than often, priests and druids, however in this case, by those who has fallen.

The only true differences they possess when compared to druidic or priestly invocations lie in two aspects: they do not require emotional intent or belief. They demand only that the user be in an altered state of consciousness of a destructive nature.

Most commonly, this means a medium to severe form of mental illness, or a deeply ingrained nihilistic outlook—something that either facilitates the extraction of Chasm Magic or contaminates the ether that has been extracted, thus allowing the invocation to be carried out.

However, contrary to popular belief, such invocations cannot be performed by using a demon as a "*patron.*" If Professor Esparza's theory is correct, this would, over time, actually weaken the demon rather than empower it—due to the demon's own fundamental composition.

- Black Goo
- Dies Irae
- Entropy Wave
- Shattering
- Small Void
- Worst Fears

Signs

It is known that at least one witcher Sign once existed that drew upon Chasm Magic. This Sign, however, quickly fell into disuse—both to avoid problems with the Brotherhood's armed enforcers, the Praetorship and because it proved exceedingly difficult for witchers to safely extract Chasm Magic. In addition, its practical utility was soon eclipsed by later discovered alternative techniques of Signs such as Axii

and others, which covered more or less the same niche.

Symbol of the Chasm Magic

This forgotten Sign was called Caper. Functioning as a much lighter version of the necromantic ritual known as Hanmarvyn's Blue Dream, since it did not allow one to relive a deceased person's final moments, but rather to briefly sense their last thoughts. In some cases, this was useful for identifying the type of monster involved when traditional methods—such as tracking, scent, or other investigative techniques—proved inconclusive.

Spells

- Alzur´s Double Cross
- Bekker´s Dark Mirror
- Brianna´s New Misery
- Cadfan´s Synthesis
- Corpse Restoration
- Edict
    - Masterful Edict
- Grealghane
- False Life
- Hanmarvyn's Blue Dream
- Reanimated Corpse
- Root Form
- Soul Beacon
- Time Warp
    - Masterful Time Warp
- Triangle Within Triangle

Notable Magical Objects that use Black Magic

For the full list of objects that use Chasm Magic, see Category:Black Magic Objects.

- Hartmann's mirror
    - Obsidian mirror
- Possessed Objects (mostly)

Notable Organizations that use Black Magic

For the full list of organizations that use Chasm Magic, see Category:Black Magic Organizations.

- Infernalist Sects
- Nefandi
- The Descended Ladies
- Witches Covens

Notable Users of Black Magic

For the full list of magic users that used Chasm Magic as her primary magic, see Category:Black Magic Users.

Mages

- Brianna Vassermiller
- Cadfan of Ebbing
- Herna of Gemmeria

Non-mages

- Demonologists
- Witches

Notables Types of Chasm Magic

- Hex
- Curse
- Goetia
- Necromancy

Possible Sub-planes of the Netherworld

For the full list of possible sub-planes of the Netherworld, see Category:Netherworld.

- Hades
- Marrakah
- Nine Circles
- Patal
- Realm of Rumination
- Tepó

See also

- Ethereal Plane
- Magic

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Trivia

- Mortis is a reference to the concept of "*parasitic Death*" presented in the *Castlevania Netflix Series*.
- Brianna´s New Misery is a spell that allows the caster to inflict a secondary curse into their enemy.
- The description of the Chasm in this article is loosely inspired by the well-known Pokémon League glitch in the Japanese versions of *Pokémon: Diamond* and *Pokémon: Pearl* (2006). In these games, players could access a pitch-black area outside the map—named the Mystery Zone used to reach the special events legendaries locked in the game *(Arceus, Darkrai, and Shaymin)* after travelling it for a while. Not following the steps of the glitch properly could trap the player in this void indefinitely and even corrupt the file destroying the saved data—an unsettling parallel to becoming "*lost in the Abyss*."
    - There are also slight influences from Cosmic Horror and from Grandmother, the entity from the TTRPG *Orpheus* (World of Darkness). However, unlike WoD's portrayal —often drenched in moral dualism or extreme nihilism—the description of the Underworld here intentionally avoids strict good-versus-evil frameworks or absolute despair.
    - Finally, this description of the Abyss also draws from the hispanic literary genre of Magical Realism—particularly in its treatment of the magical as natural, normal, and seamlessly woven into everyday reality. This literary style is relevant, as it is speculated by the author of this article that Sapkowski himself may have been influenced by it. This speculation arises not only from tonal similarities of *The Witcher* with works of the genre, but also from the curious presence of Romance-language names alongside Slavic ones among the human cultures of the western coast of the Old Continent—perhaps an homage through hints of such influence.

- The Mundane Tragedy is "dark parody" reference to the *Divine Comedy* written by Italian author Dante Alighieri.
- The precise meaning of Dhu Dwimmer in Elder Speech is not fully known. It is suspected that Dhu (meaning "*black/dark*" in Scottish Gaelic) is combined with Dwimmer, which may derive from the English word dwell ("*to live or remain in a specific place*"). Thus, the term could be translated as *Dark Place*, *Place Where the Dark Dwells*, or similar variants.
- Marrakah is a reference to the hell-like place of Naraka present in various Indian

religions.

- Patal is a reference to Patala, the Netherworld of Indian religions.
- The Descended Ladies is a reference to the Dark Lords from World of Darkness.

Categories

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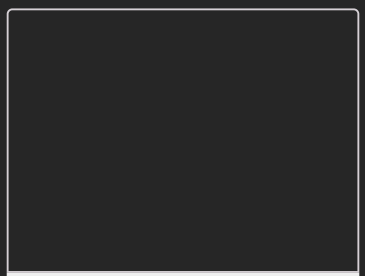

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